The conception of certain objects is no way fitted to raise emotions. The conception, for instance, of an angle, of a stone, or of a house, will not excite any emotions whatever. Other conceptions do as certainly raise emotions, as the conception of an object as about to communicate pleasure or pain. Such feelings arise, whether we contemplate this pleasure or pain as about to visit ourselves or others.

Emotion rises not only on the contemplation of pleasure and pain to ourselves or others—it rises also on the contemplation of virtue and vice. When the conscience declares an action presented to the mind to be good or bad, certain emotions instantly present themselves. Man is so constituted that the contemplation of virtuous and vicious action—declared so to be by the conscience—like the contemplation of pleasure arid pain, awakens the sensibility.

While thus the conception determines the emotions—does not constitute them, however—it is not to be forgotten that emotions have a most powerful influence upon the current of the thoughts and ideas. The emotions may be compared to fluids which press equally in all directions, and need, therefore, a vessel to contain them, or a channel in which to flow ; but, like these fluids, they yield the strongest of all pressure, and serve most important purposes in the economy of life.

Upon these general grounds, then, we would be inclined to assert, that there must be the decision of a faculty before there can be a feeling in regard to moral actions. " At the same time," says Cousin, " that we do such and such an act, it raises in our mind a judgment *which declares its character*, and it is on the back of this judgment that our sensibility is moved. The sentiment is not this primitive and immediate judgment, but is its powerful echo. So far from being the foundation of the idea of the good, it supposes it."* On the other hand, we acknowledge

that the existence of the feeling has a most powerful reflex influence in quickening the faculty. It breathes life into, and lends wings to what would otherwise be inert and inanimate. But we must quit these general grounds. The connexion between the emotions and their relative conceptions has not received that attention which it deserves from mental analysts. It is a topic lying open to the first voyager who may have sufficient courage

* Du Bien. (Euvres, vol. ii. p. 207.